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held this poor, often stricken community in thrall was different from that which the Christian peasant nursed at his fireside, with his children and his beasts about him, the words with which it was conjured up were very often the same for both. Love the Lord, thy God; love thy neighbor as thou dost thyself —the affection so hard to find in the daily street, but longed for even more earnestly, desperately than a dear woman is desired, seemed for the moment to have been ushered in over the sagging thresholds. . . . And then, of course, the Sabbath would end and the bitterness would return, and Leah would stand in the street to see the Gentile curse her children. Yet even so there was a bond between the spurner and the spurned. They knew in their hearts that they were all God's children, dirty and dissolute children, but they were certain they had a place to go home to, come the eve of the Lord's Day.

346 794 In any event, the general character of the Church and its activities in Central and Eastern Europe was formed historically by the dramatic tension between mass tendencies and leadership. In Austria-Hungary religious institutions grew rich and powerful, sometimes paying for their prosperity with a measure of undue dependence on the Habsburg state. Even now, in a drab time, the traveler through Austria will look with admiration on the great monasteries—St. Peter in Salzburg, Melk on the Danube, St. Florian, Klosterneuburg on a hill above Vienna, and many others—which outdo in splendor manorial castles and are surrounded by rich lands. These were centers of humanistic education, and numerous merited tributes have been paid to them. And in many another place, urban or rural, the Church owned important properties amassed through the generosity of the faithful or received through royal donation. In every part of the Empire, church bells rang rich and deep, even when the piety to which they appealed was woefully superficial.